476
602
178
465

assumption of certain skills by local specialists who are paid a cash wage.

Table XXXVIII[1] illustrates the itemized costs of three different dwellings built in Caticugan in 1951.[10] House C's cost probably comes closer to the cost of the typical Caticugan dwelling than the other two dwellings. This house had two rooms--sala and kitchen--lacked wooden shutters, cement post supports, and little lumber was used. Table XXXIX[1] lists the items and cost of building a poblacion dwelling inhabited by a Siaton municipal official. No bamboo or nipa were used; the cost of the two dwellings illustrate the difference in dwellings between Caticugan barriofolk and Siaton principalia.

435
342

[369]
[565]

574●
476

The owner of House C did not hire any carpenters; he held a palihog that cost eight dollars. The work accomplished by palihog assistants could have been done in half a day by two laborers. The palihog, in this case, is an example of how "... the prestige factor inherent in the giving of a feast compensates for the lessened efficiency and the lower return."[11] While precise figures cannot be

342
435

[556]

435
342

1 [See p. 667ff, cat. 435 or 342--Analyst]

313
465

[10] Some men of Caticugan make extra money by working for lumber firms in Dumaguete. For example, a father and son in Barrio Caticugan were hired by one firm to cut first-class timber (salay, gisok, sambulawan, yakal, and amoning) in the mountains a day's walk from their home. They were paid eight cents per board foot with an additional two cents per board foot for bringing the lumber from Pinac-an (where they worked a permit issued to the Dumaguete lumber firm) to the poblacion. Another group of four men in Barrio Caticugan worked four days cutting lumber from felled trees in the nearby mountains; they earned a total of twenty-five dollars, or a daily wage of about one dollar and fifty-five cents. These were the only two groups hired to cut timber in Caticugan.

[11] Melville F. Herskovits, Economic Anthropology: A Study in Comparative Economics. New York, Alfred A. Knopf, 1952, p. 107.

91:Hart E-3 (1950-1952)1954 OAl Philippines
Central Bisayan OA14

Queen is proclaimed at the evening dance. *Vesperas* is the "day of arrival" of most of the fiesta visitors; at least, it is the ideal pattern. If one lives fairly near the fiesta, one may not come until early *kahologan* morning. The young men and women, however, prefer to arrive on *vesperas* in order to attend the dance that evening, an event which holds little attraction for most older Filipinos. (In the smaller *barrios* the dances are rarely attended by the older people who do not know how to dance the fox-trots, mambos and tangos of the younger generation.) The arrival of relatives and guests on *vesperas* depends upon such factors as; (1) distance one lives from the fiesta; (2) transportation facilities; (3) whether relatives are living in the community giving the fiesta; (4) prestige of the fiesta; (5) weather conditions, etc. For larger fiestas special busses are added to the regular schedule and the fare is often raised.

Vesperas may begin with a "reveille" or *diana*, as early as four or five in the morning, when the orchestra marches around the *poblacion* playing sprightly melodies to awaken the people—many of whom have been up for hours busy with food preparations or gambling all night. One can often determine the residences of the *principalia* by following the band, for their route is normally from one such residence to another where they stop to play a few minutes and then pass on. Often the orchestra's members may be invited inside for a breakfast snack. There may be some fireworks after the *diana*. While the fiesta programs for *kahologan* invariably state that church services follow the *diana*, this is not always the case in *vesperas*. If masses are held, they are followed by athletic games.

At noon the church bells are rung and more fireworks may be exploded. A few fiesta programs list "Dinner in all houses" but this event is not as frequently included in the progams for *vesperas* as on *kahologan*. Meals served *vesperas* noon are not as elaborate as those served *kahologan* noon. *Vesperas* afternoon is filled with sports, Boy Scout exhibitions, demonstration of folk dances or calisthenics by the local school children. Gambling activities continue all day, either at the residences of the people, or at the mean gambling area of the fiesta, often the market place. There are games of chance, such as *palipat, diolens, or argolya*, card games, *monte, albores*, or *hantak*, and cockfights. There are games of chance for the "small fry" which require only one-centavo bets. Frequently, the writer saw small boys (10-14 years) dealing at card games and was told that they had been hired by gamblers to impress the players that their game was an honest one.